

M-264

Wednesday January 10, 1962
Played on April 26, 1962

Hilda and Robert Gardiner

Ruth Axelrod

Helen Crabbe

Robert Schoenholt

Terry Owens

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Wed. Jan. 10, 1962
Played on Thurs. April 26, 1962

(NOTE: ONLY THOSE PORTIONS OF THESE NOTES THAT ARE DOUBLE SPACED
ARE VERBATIM)

QUESTION: (Joy Jackson) I would like a new task. The first one was to get up at seven without an alarm clock. I can now do that seven days out of seven.

ANSWER: Then at ten o'clock stop and sit quietly for five minutes. You will probably prepare at 9:45 but at that time you must continue with your ordinary work. And also at seven in the evening, try to be quiet for five minutes, regardless of where you are and what you are doing. It is to make your body become a servant to your mind. Also read from All and Everything for a half hour. Do this for one week.

QUESTION: (Taylor Morris) I would like to know about sensing.

ANSWER: It was discussed at length last week. Try to listen to that tape. Sehsing is an attribute of the physical center. Feelings belong to the emotional center. Sensing is a static condition. Feeling is dynamic and the two are quite different. One does the sensing exercise in order to teach the body how to sense and how to receive a sensation.

QUESTION: (Marianne Glasel) I am quite confused about what enthusiasm is. I had a task to watch myself when I argued and try to maintain my position. When I stood aside, all the vigor for arguing left. Is enthusiasm a virtue or a horror?

ANSWER: If you like enthusiasm then continue with it. What is work? It is trying to become aware. It means that when I am aware, I have an image of myself in whatever condition I am. It means that I become aware of three different sets of functions. If I become truly aware, it means that all three must enter so that I get a total picture of myself as I function. This is self with a small s. It is different from what is my real Self with a capital S. That would be if I were a complete man, fully grown in physical center, fully grown in emotional center (of which I am half) and fully grown in intellectual center (which I am less than one percent.) A person can add to and clean house in his intellectual center. I wish to become aware of myself in the three different ranges. Awareness means to become objective regarding myself. I select out of the three, in order to study what is involved, something that is closer to me; I try with my physical existence. My physical body includes that what takes place in my solar plexus or feeling center. It includes that what takes place in my brain. But, for the time being, I now consider only physical behavior in whatever form it takes. These are two of these forms. One is a group of manifestations which can be seen by others and which I also can become aware of. It includes movement, facial expression, posture, etc. The second group is inner manifestations which other people can not see but which I can become aware of. It includes breathing, blood circulation and things which go on in me that I do not have to express. For example, hiding something and showing a poker face. I am now interested in these two groups. The reason for trying to become aware of my physical body is that it makes it easier. I can not see my feeling center because it is not a real center; it is not centrally located in one place. It is not in my heart although a little is concentrated in my solar plexus. I have a variety of different nerve nodes which are like little feeling centers. If I try to observe them, it is a hard task. I can come to the conclusion that I have a feeling but that is all. I have also

another difficulty with my emotional center because it is so closely linked up with my ~~xxxxx~~ physical center that sometimes I mis feeling up with sensing. And even in my language I am not clear about that. I call something a feeling and it is really a sensation. So I don't apply it yet altho the question of awareness should include becoming aware of feeling center and intellectual center. It is also difficult to become aware of intellectual center or intellectual processes even tho it is centered in my brain. I have first to make a distinction between the two parts of my brain: front and back or large and small or pondering and association. When I try to observe, I have to use my brain in order to get started. Now, in order to see one part of my brain with another part is difficult because I first have to learn how to become aware. Awareness means that I have to become objective to that what I am aware of. This objectivity is ~~xxored~~ registered in a certain form in a certain part of my brain. That part has to acquire a certain faculty which I call: to become objective to myself. I can not try this with a part of my brain which is not developed or doesn't have this faculty of objectivity. If I try to see something that belongs to my subjective brain, such as thought process, I will have a difficulty because I cannot as yet separate my brain into two parts. Moreover, the function of the second part, if I try to develop it, will have to have a different quality than the other. And, althou it ought to be possible and my aim will be to become aware of certain mental processes, I cannot do it yet because I do not know where the thoughts come from. I simply find myself with a thought. I can bring events that have been recorded in my memory to the foreground but they do not last and I don't know where they came from or where they go. At most I can say that I have a mental capacity which is now engaged in thinking. If I try to scrutinize it closer, I see that much of this thinking is an associative process and that one thought simply sets off another. I try very honestly to think about a math problem and after a minute I am lost because I cannot concentrate in that way. If I try to concentrate on the little hand of a clock without having any thoughts, I cannot. If I have a choice then I pick the center which is the easiest because the purpose is to acquire a faculty. I start with the physical center and leave the rest go. I wish to become aware of the behavior forms of my physical center. It is a certain objectivity; it is an acceptance of myself. I also want to introduce the element of non-identification. That means that the part of the brain that observes, has to function independantly of feeling processes. I cannot allow ~~xxk~~ classification, like or dislike, etc. In the third place, I have to do it at the moment when it happens. This is difficulty because my metal structure has always been interested in memory or projection into the future. When all three requirements are there I have still another difficulty: what shall I observe? which manifestation shall I take? I would like to become aware of the totality but it is too difficult, so I take only one, for instance, the tone of my voice. In order to understand the physical body, I use the sensing exercise because that is an attribute of my physical body to which I can be impartial. I can sense the condition of the state of my arm without wishing to change it. If I acquire this faculty or build up this relationship between my mind and that what it observes, then I know what the method consists of and can then apply it to the totality of myself. During the day, I try to become aware of one manifestation only, such as, tension of the arm, breathing, posture, walking, hearing my voice, making gestures. These things come into focus and I say, "This is me". I do not wish to change even tho I have a tendancy towards that and even tho I become, in the ordinary sense of the word, self-conscious. I use the faculties that already exist in my mind, that is, my sense organs present something to my brain and I try to put it in such a part of the brain where it can remain as such without having to go into a feeling or a thought or

an action. This is what I try. To do it in the presence of others where I am emotionally involved is stupid. You must not allow yourself to do that. After long preparation I can try in other conditions. There is a learning process involved in this kind of work which is like learning an alphabet. Then I can make words and put of the words I can make a sentence and then I can combine them to have a meaning. Then I can communicate, I can write a book or an essay. It is the same way with work. Don't start too soon with difficult things. It is better to say "I can not do it yet". For the time being, do the following things: put on your coat, comb your hair, take a step, sit in a chair, relax, stand, say something when nobody is around. walk, come to the door - wait, etc. These things are the A B C's. This is what I am interested in now. Otherwise it will be an avalanche and you will be lost.

QUESTION: Then why did you give me this difficult task?

ANSWER: You have to see first before you can acknowledge that something is impossible. You have tried and now you go back to kindergarten.

QUESTION: (Marilyn Wright) You said you would say something about children.

ANSWER: There are two kinds of children, those born and those unborn. It is interesting because both are really influenced by the same thing, that is yourself. If you carry a child, the variety of different thoughts, your feelings, your attitude towards life is already communicated to the child that is being formed. It is a tremendous responsibility for yourself. You do not know how it effects the child but it is being affected. And there may be certain tendencies before its birth that maybe you will find out later because you were then under certain conditions. So, in the first place, it is a question of how you are, and how honest you are and how many attempt you make in order to try to make yourself as good a means of conveying for a child being born. Regarding children already alive, I have towards that very much the same kind of principle. But, for them, when they are alive and have their eyes open and can already become aware of your presence, they receive such influence impressions in a different way from the child that is still being conceived. Now, regarding them, it is still, in principle, the same. It is what I am that I communicate. Children are extremely sensitive. The younger they are, the more sensitive they are. When they grow up - one year, two years, they gradually get spoiled. And, very often, at the age of five or six, it is practically impossible to do anything about it because they have been formed in a

certain way psychologically in such a way that you cannot change it anymore. That is why it is so important to understand this in the very beginning. And that what you want to teach your children has to be done quite early in life. A child is not a fool. And a child is much closer to an understanding of objectivity than we are. We are getting away from it more and more, the more we are educated. But the child can be very sensitive and very open to that kind of effect, to that kind of influence - if you wish to produce it in such a way that the child can receive it. Our trouble is that we don't put it in that kind of form. We think that we are good fathers and mothers when we believe that that is what we now think and feel is suitable for a child. It is not. That what we give at the present time is good for those who are the same age as we are, or those who have stopped growing. We have to become like a child in order to give a child what he needs. We have to think like a child. You have to imagine you are a child. You have to behave like a child when you wish to effect it. Now, how is one like a child? It means I have to return to a condition when I was as a child, how unaffected I was by a variety of outside conditions. This was the question as far as my own childhood is concerned; that I, during the time I grew up - for the first two or three years, I was already being spoiled by a variety of well-meaning people, including father and mother. And now I have to try to see what I really was in essence. And when I still call myself as I were outside of myself calling myself by my own name. I then was free from a lot of influences which afterwards, when I started to say I, I became closed to such influences and they were no further usw to me. Because, after I say I, before when I said Bill or Will or whatever it is that my name is, then I still treated myself objectively and I am like anyone else. When I say I, it is then that subjectivity starts to be put on the throne. And, from that moment on, I will also protect my so-called I. And therefore, the influences from others to communicate with a child - I have to become to the child as if I am objective towards myself. This means that in

communication with a child, I have to be, with myself, objective. That is, I have to work. I have to put something of that kind of quality which can be acceptable to a child because it is not necessary to give them all kind of subjective qualities. They will acquire that. Don't worry about that. What you can do is: how are you at this time objectively, so-called, speaking, being what you should be. That is, for yourself, contained and able to do, say, feel, think, whatever is right in connection with that what you understand of a child's world and how you wish to effect it. Now, all of this gradually disappears as a child grows older and it becomes much more difficult then to effect it. But, it is not a question of losing courage because a child is unfortunately already six or seven years old; and therefore there is nothing to do. A lot can be done but it needs much more energy and much more emphasis and much more wish to communicate and much more understanding of yourself. This is the condition in which you are. It is easy enough to say, "Yes, I would like to be, for my child, a good mother." That is right but how are you as a human being? That is important. This is the first question: How can I be? And sometimes it is far better to be silent and to stand and to look and to wish that you could be what you ought to be instead of trying all kind of things which you know already are wrong. But, of course, one is human. Particularly when regarding a child that cries and does certain things which you, in your wisdom, don't allow. You then will tell it and you make emphasis and point your finger and say, "Don't ever do that" and so forth. And a child receives of you, what? Communication is not only ~~merely~~ by means of words. Communication is by means of behavior; to show that you are contained, not effected, unless you wish, by a certain emotion state, unless you wish to show it. I don't mean to say that you always have to be in such a way

that it is agreeable to the child. Sometimes it is disagreeable. Only it must be honest. A child has a very definite sense of honesty. It knows when you are right. But it also knows when you are a hypocrite. And, whenever there is disagreement between a mother and father, never do it in the presence of a child. You spoil it. And when you are there, and a child is suspicious, which they are, do everything possible to try to alleviate that. This is when a child grows older and perhaps can start already to understand certain things with the mind and most likely their feeling already has a certain pre-sentiment of that what exists. Because the relationship between people is not expressed by words, but they are expressed by the relation. And the relation has a tremendous effect on everyone around, particularly in a household, particularly when there are other children. (There has to be?) something that you might call a level of being in a household as representing some kind of aim of life. These are important things. And they all belong to education. And they all belong to that what is your house. It is something that you have to create because of you don't, (come?)

many times the people who from the outside will spoil it. And as soon as a child goes to school it breaks down. The atmosphere at school will break down what a father and mother are trying to do if they are good fathers and mothers. And there is usually the difficulty. Fathers and mothers sometimes don't like to continue to wish to educate a child. And therefore they leave it even to a school or to a babysitter. Children means I have a responsibility from now until the child is sufficiently grown up to stand on its own feet, that is, sufficiently mature to face the world. And it may be twenty years. But during that time, I have that responsibility to that child because I was responsible for ~~xxxx~~ its conception. It is in a different way, of course, for every ~~xx~~ year, with the growth of a child, I change my attitude. But that what I wish to be always has to be in the child's mind as something that effects it. And it is, to some extent, something that they will understand and admire and then, because of that, love. This is what I wish. I wish to be loved by them. But therefore I have to be truthful. They will not love a liar. If I can be honest, ultimately they will recognize that and therefore they will not get spoiled too soon. There is a possibility for them to wake up to that fact and to let them see that life is worthwhile because you make it worthwhile. This is the communication. This is the atmosphere. This is your life which you give to a child. It is a big problem.

QUESTION: My household responsibilities take me away from them.

ANSWER: In order to give something, you have to have something to give. Don't dilute it. You can not show it all the time. Do it at certain times. Sit with a child in the morning, maybe quietly. He has ideas about what he

is going to do. Talk about that; establish a relationship. Then, at the end of the day, tell them a story of their own life using fictitious characters in which these characters play the same kind of part that that have played. It strikes home. Then they will endow the stories that you have made up with what they wish to be. It is not motherhood. It is something that you have to make. Don't read to them. You have to see them as you talk. You have to know what to say. You have to see the expression on their face and on that basis, you will know what to say next. You can't see it when you read. If you so read, don't read other people's stories, read your own. Give them imagination in which they start to live because they become part of the stories. Perform the stories like an actor, gesticulate. Tell a story of how a child plays and then how that child has to go to bed and falls asleep. Then the child will fall asleep. It requires time, patience, regularity, a wish to do. It may mean that you keep visitors waiting. It is not a task for the whole day but only for a certain time. Take ~~x~~ the time out of the day - that is the responsibility. And if you have other work to do at times, continue to do it so that the child will learn that you have this work to do. If one wants that responsibility, then you will find the way. Don't rely on the school. Don't rely on anyone else. Don't rely on anyone else.

QUESTION: I would like to take it as a task.

ANSWER: ~~xxxx~~ If it is right and it is done in such a way that a child sees something. You can have a child draw pictures of your stories, of how they imagine it. You can get very wonderful things from that, that your stories will produce it.

QUESTION: (Betty Fox) I am trying to observe my feelings in relation to you and to the group. It seems that other people ask for tasks and I think that perhaps I should also but I am not sure if I want to.

ANSWER: You don't have to ask for a task. Keep on coming. Try to place that what we talk about to what you know. Don't take whatever you hear as the truth. Do exactly the opposite. Always say, "But...". When we had groups with Orage there was one man who later became a well-known professor of psychology and would always disagree with Orage. It showed that he was trying to think about it and was comparing it to what his own conclusion were. That kind of attitude is as useful as a task. For now just soak up like a sponge. But, at a certain time, when you can't squeeze the sponge. You cannot always soak. You have to be critically comparing that what we talk about to that what you read of Ouspensky and others' books about the ideas. The task for yourself is to read, become acquainted with the language of the ideas and those phases of the work that interest you. That will give you a certain mental activity that will loosen you up. It is like a task that you set up for yourself. You don't have to report on it. Later on you might want to share it with me and with the group and then you might want a task.

QUESTION: I have been reading. I lost my copy of All and Everything.

ANSWER: Let's hope the person who found it is using it. I hope for the soul of that person.

QUESTION: (Robert Gardiner) Could you talk about friendship among people in the group who see each other outside. Do we have any responsibility towards each other?

ANSWER: The responsibility is ~~xx~~ never say "You ought to wake up". Never criticize them. Never argue. Talk about your experiences or that what is

clear to you. Talk about what is involved in work. You can also communicate by sharing your experiences and seeing if the results match. Then you get into a difficult plane because if they don't match there is the danger of trying to convince the other. In that case you have to have the strength to stop talking. A little talk goes a long way and there is also the danger of always repeating the same thing. Sometimes it is better just to be friends and not to talk about the work. But make yourself so that the other becomes aware of your presence when you are working.

QUESTION: (Taylor Morris) It seems sometimes that we are very somber - you, me, the group.

ANSWER: We are serious.

QUESTION: I am talking about in All and Everything the perspective and, at the same time, the sense of humor.

ANSWER: Are they mutually exclusive in your experience? Sometimes you are serious about matters that concern you, as if you feel that you want to go to church or are in the presence of something sacred. Can you laugh at a time like that? Can you laugh without violating that what is sacred? Try to find out. When you are flippant and someone says something that has to do with inner life, can you change back into the flippancy? Try to find out. If you can change from one to another it is as if you step out of a grave and into the sunlight. You can sometimes see it in nature when the sun comes out from behind the clouds. Can you tell yourself to smile? The inside need not change. Whatever I am inside need not show on the outside. I am disturbed by others who are not honest regarding their inner life. If I AM, I can say, "Let them". But I do not have to behave like that if I don't want to. When I come to a group, I come in order to be reminded of a phase of my life which is serious. Therefore I have no interest in being like a surgeon who has no heart for his patients. Therefore when I come, I have a wish to go home with something that will remind me of my possibilities. It has to be serious. For that reason, I have to put that kind of quality in the foreground and peripheral things have to be left behind. It is a difficult problem. The more intense and the extensive is my wish to feel, to be, to know, the less I care about others. We all have an aim in life. We are alike in that way. Those that don't see that, gradually drop out. You must assume that they are all like you. But if their behavior disagrees then use that as a reminder; remember why you are here. Don't be critical. We can not afford it.

QUESTION: (Charles Wittenburg) I would like to relate my experience about doing the sensing exercise. I decided to sense as a daily task. On Thursday morning I was able to sense. It was a taste that I wanted to have again. On Friday it took more preparation to sense. I did only right arm and right leg.

ANSWER: You didn't complete it. You didn't understand. It is not right. Try to complete it. In the ~~beginning~~ beginning it may take a long ~~xx~~ time. In that case do only the right arm. But once I introduce the right leg then I must do all four. Sensing has more to do with the preparation of establishing a certain method instead of just having a sensation.

Sensing has to do with the state of my body and my body becomes affected by it. It is not just a relationship between my arm and my head. Certain things are received in my limbs. I do not want to become lopsided and this will happen if I do not complete all four limbs. Later, if it is unevenly distributed in my body it will become very difficult.

QUESTION: Friday I tried to relax and I was determined and I had a result which raised my level of being during the day. Saturday I had to stop after the right leg. On Saturday night I tried again, but I couldn't. On Sunday it was completely unsuccessful. I had no desire to do the exercise but I remembered the results of it when it was successful so I tried to do it in other positions - standing, walking. Give me a task that I can do or I will never come back.

ANSWER: My mind wishes results and when a task is difficult, then I am sad. When I have a pre-conceived idea of what the result should be, I spoil the opportunity of the moment. I do not know what I will receive from that what I try to do. When I am conscious, I have recognition of being. But I cannot later say that I want that again. If I apply the ideas of work, it may lead to something else, it maybe more valuable. I must make the attempt and then I ~~may~~ have results. The state of frustration is valuable because it is of a different kind of nature than that what is purely mechanical in me. Progress is stepwise - never in a straight line. Only from a distance will it look like a straight line. Even the electrons in an atom progress in that way. I am not clear about evolution. It is not a gradual flowing. I cannot assume that I will gradually grow into something because I work but I know that somehow I will get there. For a long time I keep making efforts. It is not expressed by achievements. When I have jumped up, I can then see the plane where I was. If I have an over saturated solution I can make it ordinary by introducing crystals and all of a sudden it is not super saturated any more. I can not see results. I just have to have a wish to continue. All of a sudden I will see that I have become free of many things. Keep on doing the exercise but do not hope for preconceived results.

Sometimes I have to wait until my mind can receive additional food in the form of life for me. I am interested in developing my brain so that it can contain more. For that I can not extend my brain as it is. First it has to be emptied; purged thru a certain form of work. When the thoughts no longer receive attention, they will atrophy in my brain. This applies in the same way to unnecessary movements and feelings. They wither of their own accord. The way to fill the emptiness is with something that has changed me into a different kind of being. With this being, my brain functions differently and again can contain more knowledge which in turn will also change into being. This is why it is so difficult. It is like the difference between quantity and quality. When my experiences are added up, I multiply knowledge times being. In physics it is called the quantity of movement, that is, mass times velocity. In light vibrations it is color and depth of color. If I constantly try to put something in my brain and a limit will be reached. In that way I may become an expert but I will not become Man. For one day try to see what is involved ~~in~~ in sensing the right arm. You have only a certain amount of wish and energy, which when it gets exhausted, means that it is time to stop. Impact depends on depth and not duration. The next day sense all four limbs in rapid succession, that is, within fifteen minutes. Then close your eyes and try to become aware of your existence. The third day, sense the right leg. Fourth day, the totality. Fifth day sense the left leg. Sixth day, the totality. Seventh day, the left arm. Don't feel that this can be acquired easily. It has nothing to do with my accomplishments in life. I can not judge the degree of results of consciousness with the measurement of ordinary life. Make an honest effort regardless of the result. Have belief that it will come. It will.